The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

Vol. VI. No. 25. CHICAGO, ILL., DECEMBER 23, 1893. A. K. 55. $1.00 per Year.

Issued weekly by the Guiding Star Publishing House, Washington Heights, Ill. Subscription rates, payable in advance, $1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same, or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies.

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ENTERED AT THE WASHINGTON HEIGHTS POST OFFICE AS SECOND CLASS MATTER.

PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.
EDITED BY THE KORESHAN UNITY. . . . . .

THEOLOGY.

Free Moral Agency.

The Devils in Hell are as Free to Ascend into Heaven, as Angels are to Descend into Hell.

One of the greatest obstacles in the way of a correct theology, is the fact that the so called theologians and Doctors of Divinity are ignorant of the character of God. Sects and creeds arise from partial criticism and application of scriptural truth. To be correct, the church must build itself upon the whole Scripture—if it be true—and not upon isolated passages. Religious doctrine founded upon the Hebrew Bible and the New Testament should be built upon their entirety, or the foundation should be totally rejected.

Let us take one passage for illustration: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." This statement is either true or false. If false, let us discard the entire book; if true, let us reconcile it with many other passages equally true, but which seem contradictory. Does the Lord make peace and create evil? If so, why does he create evil when good might answer a much better purpose?

But you say, "We have no right to question God." We will meet you with Scripture and say that we have the right, by the Lord's own permission or command, according to the following statement: "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." If the one statement has binding force, then the other has also; and we are bound to exercise the right which God has given us.

God the Lord makes peace, light, and righteousness, by the exercise of voluntary effort and purpose, in the gradual development and progress of human generation. He makes darkness and creates evil by that essential accompaniment of voluntary purpose, which may be denominated involuntary power; for God, like that which flows from him as his creative energy, is both voluntary and involuntary.

Scripture teaches us that the Lord Christ was the express image of God. He was both voluntary and involuntary, as may be readily observed by a critical study of the record of his life. The free agency of man dates back to the beginning of every age of the world. The Lord Christ was free to die for the world, but he was not free to refuse to die. His freedom, or free moral agency, then, was in his perfect freedom to die, an event for which he was prepared, and one which he could not refuse to perform.

Devils are as free as any class of people in the universe. According to Orthodoxy, they cannot come out of the "bottomless pit." According to the best theology, devils are as free to remain in hell and enjoy their delights as are the angels in heaven to enjoy theirs; and they are as free to rise into heaven as the angels are to descend into hell. If devils in hell, or in the earth, will divest themselves of their devilishness they will rise, in proportion to their intensity of desire, by virtue of such change of purpose.

Men grow into freedom in proportion to their progress in morality, as grounded in a commensurate intellectuality. Moral intellectuality insures freedom. Immoral intellectuality engenders protective restrictions. Men are caged when the security of society demands it, and they lose their freedom. The mind when riotous yields to the restrictions imposed by the natural and the spiritual laws of restraint, and loses its freedom correspondingly.

Lack of Christianity.

The Lord Christ was arrested, taken before a criminal court, tried, and condemned. What was the crime for which the Lord of hosts was adjudged worthy of death? Simply this: He dared to come in conflict with human traditions—made in violation of the law of God. Said He: "Ye have made the law of God of none effect by your traditions." And so we say that the law of God is obsolete today, made so by falsification of the Word by those who profess to worship the Lord Jesus. The man who betrayed the Lord Jesus Christ for thirty pieces of silver, pretended to worship him.

There is practically no Christianity in the world today. There can be none while brother contends with brother for the lion's share of the "good things" superabundantly produced for every member of the human family, but which are cornered for the benefit of the few. The rich are heaping up treasures against the day of wrath, while the poor are forced to extremity and distress, and are upon the verge of despair.

Type and Antitype.

Twenty-five centuries ago, Nebuchadnezzar, King of Babylon, set up a golden image fashioned according to the decimal system,—its height was ten times its breadth,—and commanded all the peoples, the nations, and the languages to fall down and worship; and all who disobeyed that command were to be cast into the midst of a burning, fiery furnace.

Again, today, is set up a golden image fashioned according to the decimal system,—ten gold dollars make one gold eagle,—and again are the peoples, nations, and languages commanded to fall down and worship. And they do worship, as in Babylon of old; they fall prostrate at the shrine of the golden image of the eagle. But as in that day, so today a few refuse to worship this image, saying, "Our God whom we serve is able to deliver us from the burning, fiery furnace, and he will deliver us out of thine hand, O King." The necessity for some substance to be given a false value as money has been insisted upon for so long a time that we find men, while willing to discard all other substances, clinging to gold as being the best, and indeed the only god worthy of worship. So the gold image is set up. But a few of us refuse to worship this golden image of the eagle, desiring to be cast into the fiery furnace, for there is the true Eagle of God, ready, when our wickedness shall have been burned out of us, to bear us on his wings of knowledge into the light of truth and the life of good. O dull world! to worship an image, while the living Eagle is waiting for your recognition!

To return to our type. We find the successors of Nebuchadnezzar multiplying the gods, and Belshazzar praised gods of gold, and of silver, of brass, of iron, of wood, and of stone. The god of gold evidently proved unsatisfactory. And in these days, already can we see the beginning of such a reactionary movement. A variety of substances are being advocated for use as money. Edison suggests iron and wheat, another suggests aluminium, another paper, and so on. How many gods would you set up? Know you not that while Belshazzar was feasting and praising his many gods, the end came? The reformers who advocate the use of paper, or any other substance, for money, expecting freedom thereby, are blind to the fact that paper money could be used for the enslavement of the masses just as gold money is so used. It would be rapidly gathered into the hands of the few, and an arbitrary value placed upon it. No freedom can come through a multiplication of the gods.

In the type we can read the antitype. The many gods will be set up and worshiped, and in the midst of pleasure-seeking and seeming prosperity will appear the dread writing on the wall, to be understood only by one who has been through the fiery furnace of purification. In these hurrying latter days, the end approaches rapidly, and as Cyrus, King of Persia, the typical Cyrus, overthrew the false gods of Babylon and freed the captive Jews, so will the modern Cyrus overthrow the false gods of the modern Babylon, and by the establishment of an equitable system of distribution, free the captive and enslaved masses of today.—*Ella M. Castle.*

Can we Accept the Message and not the Messenger?

Some have gone out of the Unity saying, "We believe in the science of Koreshanity, but we cannot accept its Messenger." This is not possible. It bears a lie on the very face of it, that any one can see if he try. Koreshanity holds up to light many truths that have been before presented to the world by various messengers under various titles. No truth is entirely new, as there is *nothing* new in the universe. Yet each messenger has unfolded some particular and important part of the truth, vital to his age. The special doctrine that was the mission of each to unfold, has taken its name from its promulgator.

As Koreshanity is the culminating doctrine of a long cycle, and aims to bring into the outward, or scientific, degree of the mind *all* truth, it must necessarily include every point of truth that has been emphasized by the different messengers. Not only does it claim to make these points clear to the rational understanding, but also to supply and set forth all the parts that have been implied but not made emphatic by other messengers, and which are the missing links which bind all truth into one perfect whole. That people should, on hearing Koreshanity, find it contained many truths with which they were familiar and had virtually accepted before, is not surprising nor to be doubted. But when they say they accept the doctrines of Koresh, which include the *all* of truth explained according to the peculiar scientific exposition of Koresh, and do not accept Koresh as their leader, or director, we know they are consciously or unconsciously misrepresenting. They are trying to make themselves believe that a part will serve for the whole; and that if this proves to be God's truth, they will be accepted of him because of their belief of a part, albeit not the most vital part.

There is no acceptance of Koreshanity without the acceptance of its Messenger. Let no one deceive himself on this point. The distinctive characteristics of Koreshanity that separate it from all other doctrines, rest upon and include the personality of its Messenger. He comes as a sequence to all the other messengers, and brings the aggregation of all truth down into the rational, or most external, degree of the mind. He comes in fulfilment of prophetic Bible declaration. Without such coming, prophecy of the mission of Cyrus were still unfulfilled. When we know that the distinctive doctrine of Koreshanity has its origin in Koresh, emanates from him and leads back to him for its consummation, how can any one be so imbecile as to imagine that he can accept the truth and reject this Messenger? As well might the Jews have said to Moses: "We accept the ten laws that God gave thee on Sinai, but we think we better serve God and ourselves in not following after thee, seeing

we have the law from God, and thou art not perfect." As well might the disciples of Jesus have said: "We have listened to your teachings and we believe the truths you teach, so far as we can understand, but we think we can follow them out as well if we leave you," and each goes off on his own account. Of what value to the Jews would have been the Mosaic law without Moses to expound and carry it out, and by his spirit to impulse them to accomplish what the Lord had designed for their nation? What man after Moses, until Jesus came, was able to do as well as Moses in regard to keeping the law? Of what value would primitive Christianity be to the world if the disciples and followers of Jesus had not accepted him, and thus prepared themselves for the baptism of his Spirit, which fitted them to spread the glad tidings? The weight or power of any message lies in the conservation or focalization of corresponding spirit or mind force, in the personality of the Messenger. Without the personality to give it the vital impulse, the message were empty words. Those who reject the Messenger, reject this vital impulse; reject the only power that can prepare them for the fuller reception of the doctrine; namely, the baptism of the Spirit of truth contained in the Messenger, to descend through his translation.

What does it profit a man to deceive himself? There is no salvatory power in accepting part of the truths of Koreshanity through the intellect, while the *will* rejects the application of these principles under the guidance of the Messenger. No one can receive the vital spirit of Koreshanity through the baptism, who sets his will in opposition to the will of Koresh.

"Lord, Lord, open to us! But he answered and said, Verily I say unto you, *I know you not*. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."—*Alice Fox Miller*.

Everything Under the Sun.

This is an old, much used phrase, but it is left to Koreshan Science to reveal how much it includes. With the sun at the center of the whole universe, it is plain to see that everything in the universe except the sun is absolutely *under* the sun, no matter what its relative position to any other part of the universe. Nothing in the universe can cease to be under the sun unless it enters into and becomes a part of the sun. According to the old astronomy, there is no definiteness on this subject. If we say this earth and its sister planets are under our sun, then we must go on and say our solar system, with we-don't-know-how-many other solar systems, is revolving under some other sun; and that under some other, and so on indefinitely. According to the principles of the Copernican system, it would be impossible to even *imagine* an absolutely central sun.

What the sun is to the alchemico-organic universe, so is God to humanity; namely, its great Center. Every one is under God, under his laws, until through obedience to law he rises above the law and ceases to be under God, through rising into conjunction with him. Jesus, through obedience to the law, became one with the Father. He promised that many more should reach the same attainment with his help. Not he alone but many should come to know God.

The god of the modern scientist, like his sun, is put farther and farther from him, until he becomes "the great unknown and unknowable." When will he know God and become one with him?—*Alice Fox Miller*.

SPIRITUALISM.

[CONTINUED FROM No. 24]

It is not generally understood that the phenomena afterwards known as Spiritualism, made their first appearance, in modern times, among that staid and pious people, the Shakers, whom, when they had troubled for a time, the spirits informed that they were going to leave and go to the outside world. Immediately after that the Fox sisters at Rochester, New York, began to have spiritual communications.

GREAT BOASTS OF SPIRITUALISTS.

Now that mortals had begun to have communication with the other side, the world was triumphantly informed that there would not long be any secrets that would not be revealed. Alas for human boastings! Now, after forty-five years of instruction from this source, the world is in substantially the same ignorance as before. Spiritualism has brought us many fallacies and delusions but not a single substantial, useful thought for the betterment of human conditions that we did not have before; and the cause is not far to seek. When spirits upon the death of the body go into the spiritual world, they go according to their attraction, or spiritual affinity, (just as when, in the alchemico-organic world, a compound is broken up chemically, the different elements of it go to form new compounds according to the chemical affinity of each,) into the particular spiritual sphere to which the spirit belonged while in the body, and know nothing beyond what is in that sphere, and probably think that is all there is of the spiritual world. Of course, if they find a medium through whom they can communicate with the natural world, they cannot tell anything beyond what is known in the particular sphere to which they belong. They may communicate more than they knew while in the body, as there are degrees of knowledge in that sphere in which they may become proficient; but they can know nothing beyond what is in their own sphere. So their communications are worthless so far as bringing new knowledge to the world is concerned, even though they were honest and sincere in their intentions.

LYING SPIRITS.

Spiritualists have to admit that there are vast numbers of lying spirits, and that their facilities for deceiving are enhanced a hundred-fold beyond what they enjoyed while in the body. They were consummate deceivers while in the body, and passing into the spirit world does not change their character in this regard. A mother loses a child; her mother heart longs to see and learn of the welfare of the little one on the other side. A cunning devil (*daimon*) observes his opportunity to deceive and mislead a doting mother; he personates the child, and she goes away comforted—deceived. One loses a life companion, and broods over the loss until, finally, as in the case of Saul, (with this difference, that it was in the purposes of an overruling

power to let Saul know the fearful fate which awaited his disobedience,) he seeks out a medium so as to get information from the other side. Evil spirits see a chance to make a convert. It makes little difference how smart a man is; he is at a disadvantage, and no man in the flesh, however intelligent, is a match for an unseen devil (*daimonion*). He receives a communication in writing from the dear departed. He cannot mistake the handwriting. He is converted, and is happy in the delusion. He does not stop to reason that men in the body become such expert counterfeiters that they sometimes defy detection for many years. While in the treasury department at Washington, I was shown a twenty-dollar Treasury Note so accurately executed with a pen as to readily pass for genuine, and was informed that the maker of it had carried on the business of making them for years, but had not yet been detected. It is probable that when such spirits pass over into the brain of some other personality, they have no less disposition to deceive than while in the former body, and find far greater facilities and power for doing so.

Refer again to the younger brother in my first lesson. Under the action of the spirit of his brother in the flesh, upon his spirit, he could do marvelous things that neither of the brothers alone could do. In case of the death of the elder, and his spirit continuing to control the organism of the younger, and now being able to make communications through it, there might be even greater exhibitions of knowledge and power than either or both of them had been able to put forth when both were in the body. A similar case was that of the noted medium, Doctor Slade, in his experiments entered into with Prof. Zölner, assisted by Prof's Weber, Fechner, and Scheibner, all distinguished scientists and professors at Leipzic, Germany, the object of which was to test Zölner's theory of a fourth dimension. Under the operation of this powerful mind battery, (one of whom, Slade, was a mind and body operated by powerful spirits—*daimonia*,) two hard-wood rings strung on a heavy cord, the ends of which were tied in a knot about an inch from their extremities, dematerialized and left the cord and strung themselves, whole as when on the cord, on the center shaft of a small table, four feet away. To prevent anything like imposition, the ends of the cord were waxed and stamped with the Professor's seal and held in his hands, before his eyes, on the table, where also were the hands of Slade and the others, while all intently watched the proceeding, which took place in the broad light of day. Nor was this all; at the end of the experiment, this heavy, continuous unknotted cord had two knots in it, through which hung, suspended a broad catgut ring that had been cut out whole and strung on the cord with the wooden rings. The catgut ring was just as whole as when it was cut out.

If the world, including the church, had eyes to see, it would discover that this dematerialization was just what happened to Jesus by the operation of his own mind. The disciples had locked themselves, for such is the meaning of the Greek, in an upper room for fear of the Jews, when Jesus suddenly stood in their midst. "But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." He had dematerialized outside of the house and materialized inside of it. This is what he promised to the resurrected sons of God when they come, in the resurrection of the dead—the coming of the sons of God, now even at the door. "By me, if any man enter in, he shall be saved, and shall go in and out and find pasture." He shall go into the spiritual world, by his knowledge of the law by which such change is effected, and his consequent power to apply such law to his own person; and he shall, at his own pleasure, go out again so as to be seen among men. Whoever reads the Bible with his eyes open, as were those of Elisha's servant, will find that this is no new thought, but that some of those old heathen in that elder time, whom our wise men of the "Higher Criticism," like Dr. Harper of the great Rockefeller University, are now busy in correcting, both understood this law and knew how to apply it to themselves.

Abraham sat in his tent in the heat of the day, and saw three men standing; he ran to meet them from his tent door, and bowed himself and addressed them as "My Lord," and pressed them to turn in and dine with him. He hastened to prepare a meal for them, and they did eat, and the Lord told him that he would certainly return to him with the turn of the year, and he should have a son by Sarah. Where did the Lord (Jehovah), who is always God as a man, come from, and where did he go to, when he went away? As Elijah (Elias) and Moses, in the transfiguration scene, came out of the brain of Jesus, so these three men, this trinity, materialized out of the brain of Abraham, and when they disappeared, his brain was the spiritual world into which they went.

Living as we do in the very last end of the iron age of the iron age of the world's history, anything beyond the knowledge and the ability of the Liliputian men of the present we put aside as a myth, and all the real knowledge we have of the history of the world beyond, contained in the literatures of the early nations, we class as mythology, and imagine ourselves wise enough to make a new Bible, without any thanks to God or his prophets and messengers who have come to the world at regular and distant intervals, since time began. While men in the natural world, supposing that they are led by their own superior intelligence, but are really led by cunning devils (*daimonia*) of which they have no knowledge, and in whose existence even they do not believe, are really though not ostensibly and knowingly, knocking away all the props from under the religious faith of the present, the same cunning devils are playing the role of gods enlightening the world through any crazy medium (mediator) they can find through which to "mutter and peep" (knock); and strange to say, both classes have no use for a mediator between God and man, although the latter compass heaven and earth to find one through which to make their lying revelations. Truly these be the times of whose coming Paul warns the world, in the third chapter of second Timothy: "This know also, that in the last days" (of the Christian age) "perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of

those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. * * * Yea, and all that will live Godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived."—*O. F. L.*

Gleanings From the Lore of Koresh.

Unless otherwise noted, the volume, number, and page at the close of each excerpt indicate the Guiding Star.

Love is attraction, and attraction signifies conjunction and final unity. I. 8—189.

Love, or the affectional principle, is the source of *kinetic* (moving) energy. I. 6—119.

Love has its office, but the intellect must guide it to insure its orderly devotion. II. 9—276.

Love and Wisdom—Their Control.—Every variety of love and every variety of wisdom can be generated, conserved, controlled, and transmitted through the correct analysis of the thoughts of the mind and their proper use. I. 5—79.

Love to God, Effect of.—If man loves God with all the heart, mind, might, and strength, all his thoughts flow upward, which must necessarily cut off all flow downward. There is no room or possibility for the man to sink into animal life, or even to remain in the cycle of animal existence, when all the desires are toward God, as they must be if he loves God with the whole being. I. 5—84.

Love to God and Man, Jesus' Exemplification of.—Other men than Jesus may have voiced the principle of love to God and man as the key-note to human happiness, but it remained for him to meet the fate of an ignominious death, through the actual carrying out in practical life of this only correct theory for the reconciliation and adjustment of all human affairs. I. 11—271.

Love to the Neighbor.—But one result can be the consequence of this exalted love, and that will be the return of the church of the Lord to the purposes and actuations of its first impulse when quickened by the Holy Spirit and guided by its influences. I. 11—303.

Love, Supreme Emotion and Secondary Impulse of.—As we enter upon a specific analysis of the qualities of the principle which we call love, the special affection for offspring may be observed to comprise the supreme emotion. The love of life is the secondary impulse. This is where and when the spiritual and the natural propensities have not become vitiated by abnormal concomitants and conspirations of inclination. The love or desire to reproduce—not from the mere desire to reproduce, but primarily from the desire for new association—may be found in the inclination of the Lord to impart his life (sacrifice it) that through this sacrifice the multiplied fruit of regeneration (reproduction) might obtain as the product of such desire of the will. It is by virtue of this purpose in the affectional element that he is called the Lamb (Ram) of God. It is also by virtue of this fact that Aries, or Ram, constitutes the head of the constellations and signs of the zodiac, a term implying the circle of God's animal life. S. III. 23—1.

Love of Money.—The present degradation of man is due to his love of money. The competitive system of commercial activity, which in itself is devilish and antichristian, can lead to no other results than those which we observe as accruing from this infernal system. The Lord condemned it, and in its place instituted the communistic or heavenly order. This, however, was but the planting of the germ, which necessarily had to die before the kingdom could be evolved. If "The love of money," which "is the root of all evil," is the cause today of human degradation, (and such will prove to be the fact upon a critical analysis of the causes of human woe,) then the love of money, which is the love of illegitimate commerce, was the seductive influence which produced the declension of the race. There must be a specific relation between the causes of the fall and the methods employed for accomplishing the restoration. Scripture definitely states that "the love of money is the root of all evil." If so, then one of the first efforts toward a restoration of man to the state whence he has fallen, would be to destroy this love of money. The office of the present coming of the Lord Christ was foreshadowed in his work as the Messiah of the Christian dispensation. He indicated the mission of this final coming, in the end of the ages, by then supplying the wants of the people; precluding the possibility of a continuance of the love of money by meeting their demands. The most direct and first influence of the Spirit was to destroy this love; and when the people were actuated by the Spirit, they sold their possessions and laid the price of the things which they sold at the apostles' feet. III. I—43.

The strength of the church today resides not in the power of truth as it is in Jesus, for it has neither the inspiration nor the illumination from the divine mind to express His will; but it consists almost wholly in the power of wealth and numbers, wielded by its ecclesiastical heads, to control its membership through external restraint, conventionalisms, or cupidity, rather than through the expectation and purpose of working the reformation and transformation of man to the image and likeness of God, whence he fell. Christians today have almost no spiritual or moral power and vigor, for the reason that they have not been fed upon the pure milk of the Word, nor trained as athletes for a contest with antichrist or antichristian practices; they have become conformed to the belief and practices of the church, which is itself so wedded to the world as to be scarcely distinguished from it.—*A. W. K. Andrews, in Guiding Star.*

The crisis presses on us; face to face with us it stands,
With solemn lips of question, like the Sphinx in Egypt's sands!
This day we fashion destiny, our web of fate we spin;
This day for all hereafter choose we holiness or sin;
Even now from starry Gerizim, or Ebal's cloudy crown,
We call the dews of blessing or the bolts of cursing down!

From "The Crisis," Whittier.

FINANCE AND COMMERCE.

A Demonstrated Proposition.

If the conflict between the gold and the silver millionaires has performed no other office, it has demonstrated the proposition that whatsoever governments stamp as money, receives a special valuation in proportion to its scarcity and control by those who are able to corner the market and prevent its public use. The people demand bread, clothing, shelter, and fuel—not gold and silver at the price fixed by legislation. Money is an instrument in the hands of the tyrant, and is used for the purpose of perpetuating the slavery of the masses. It will be destroyed when, through the outpouring to come, the world is baptized into the common bond of fellowship insured by the operation of the only Spirit that can settle the social question—the Holy Spirit.

The Bank of England in Trouble.

That model institution which our anglomaniacs have all along held up to the American people as the model of perfection of all financial institutions,—after which ours and all others should be modeled, and consequently ours have been largely patterned,—the cruel newspapers, which have been mostly responsible for the deception, are now assuring us is becoming shaky and insecure. They even go so far as to say that its methods and men are antiquated and out of date. The world will soon find out that the whole banking fraternity is ditto, and that the lying newspaper belongs to the same hateful genus.

The great Communist who troubled the financial world nineteen centuries ago by upsetting its methods and driving its operators out of the temple of God; who promised to come again in the end of the age then beginning, to complete the destruction of the upas trees at the root of which he then laid the axe, and to sweep off the face of the earth (with the fire then kindled) every plant which the "heavenly Father hath not planted," is already due, by God's great clock by which he strikes the ages, and is promptly on hand, laying broad and deep and secure the foundations that shall in safety bear up the palladium of human hopes and human destiny for the ages to come.

It is high time for all the hoary citadels of wrong and oppression, like the Bank of England, and the effete and shameless aristocracy of which it has been the stay and support, to totter to their fall and complete destruction; nor can they be replaced by the more modern, shoddy aristocracy of wealth, and the financial methods to which it owes its sudden rise and present enormous consequence and power. It is about time for the whole hateful brood, including the apostate churchcraft and priestcraft, which have made them possible, to shrink back into their native hell, which the prophet declares "hath enlarged itself beyond measure," before the ushering in of the kingdom of heaven in earth, for the coming of which Jesus taught us to pray.—*O. F. L.*

To rise to our greatest power means always to rise to our greatest power for use.—*Annie Payson Call.*

PUNGENT PARAGRAPHS.

A nettled temper inflicts its own sting.

What is eternal life? It is the Christ life.

The less faith a man has in God the more faith he has in himself.

Anger is a consuming fire; it withers the tender emotions of the heart.

It is through great tribulation that the heart of man comes to know God.

The less a man knows, the surer he is that he has all there is worth knowing.

The strongest man is he that can overcome the enemies of his own household.

The surest way to be always pleasant is never to indulge in unpleasant or unkind thoughts.

Doubtless many good people advised the disciples that Jesus was a fraud and an impostor.

If you permit your heart to be bound by the purse-strings of wealth, they will bind your soul in hell.

Almost every man of political influence is after cashing that influence to the highest bidder.

Christianity is but a masquerade of hypocrisy—the Devil acting as fiddler, and Satan as master of ceremonies.

The master of himself has obtained the victory by a long and desperate struggle, much self-sacrifice, and humiliation.

The wise man never boasts of his strength or attainments. He knows how brittle is the thread of human aspirations.

The most intense happiness is grown out of the most harrowing experiences, as good crops are grown in well-harrowed soil.

The man who attempts to elevate himself by a belief in himself, is little wiser than the fellow who tried to lift himself by his boot straps. It is a belief in God, and a life according to that belief, that is elevating.

The smell of brimstone is often mentioned as the pristine odor of hell; but in comparison with some of those that drift in the moral skies of our law-making bodies, burning sulphur would be a healthy fumigant indeed.

According to the theory of re-embodiment, how ridiculous would the sacrilegious body-snatchers feel if they should awaken to find themselves peddling their own long cast-off anatomy to the profanation of the public gaze!

There is no end of laws that are being piled up in the statute books, and that entangle one another in their enforcement; neither is there any end to law business; it keeps steady pace with the criminal enactment. There seems to be an "entangling alliance" between them, just as there is with diseases and their cure, each new disease requiring a new remedy, and each new remedy engendering some new disease.—*J. S. Sargent.*

SOCIOLOGY.

British Crimes In Africa.

Labouchere's Vigorous Denunciation of the War Made on the Metabeles.

"In discussing the invasion of King Lobengula's territory by the British forces, London *Truth* says:—

"I do not hesitate to say that never in our times has anything so wicked been done in Africa as what is now occurring—and heaven knows that we have already much on our consciences in regard to our treatment of Africans. The war was forced on these people by the company in order to rob them. The queen's specific pledges to their king have been ignored. Hostilities have been waged with unrelenting cruelty. Lobengula's envoys have been killed, he has been told that he must surrender at discretion, and that, until he does this, his people will be shot down like vermin. Their villages have been burnt, their cattle have been seized. The freebooters have sent home triumphant accounts of how the remnant of the nation is starving and dying off from small-pox. And now side by side with this joyful intelligence to the shareholders of the chartered company, is the further intelligence that the capital of these people is being laid out as a town, to be owned by the company, and that very rich gold has been discovered in some parts of the conquered country. Ahab took a fancy to Naboth's vineyard and seized it for his personal enjoyment. This was bad enough, but what would have been thought of Ahab if he had allowed a 'Palestine Exploration Company' to seize the vineyard after killing its owner, and then to invite the Jews to buy the shares of the company because the soil of the vineyard was so exceptionally good that the wine produced would command a huge price in the market?

"There have been three ways in which Europeans have made money out of Africa—by selling its inhabitants as slaves, by selling bad spirituous liquor to them, and by killing them and laying hands on their lands. Slavery is no longer permitted, and we denounce the slavedealer as the vilest of human creatures. I doubt, however, whether he is worse than the liquor seller, and certainly he is not worse than the slayer. What renders the liquor vender and the filibuster more loathsome in my eyes than the slavedealer, is that these two laborers in the African field clothe their nefarious trade with a hypocritical pretense of philanthropy, whereas the slavedealer is at least no hypocrite. Whenever I find a man proclaiming that he has a mission to civilize or to Christianize, while filling his own pockets by his mission, I distrust him. He is, indeed, invariably a pernicious humbug. Religion may be an excellent thing for a man, but if I had been a shareholder in one of Jabez Balfour's companies, and learnt that the boards of these companies began their proceedings with prayer, I should at once have sold my shares for what they would have fetched. Moreover, does not the House of Commons commence every day with prayer? Has this ever hindered that august assembly from condoning or from ordering massacres of Africans?"

It would seem that the nations of the earth were hastening to fill up the measure of their iniquity, and that in this contest for supremacy, England far-distanced them all. There is not a nook nor a corner of the globe where her power is not felt to crush and destroy God's suffering poor, in order that her aristocracy and money lords may wallow in nameless luxury, extravagance, and vice, at the expense of the toil of others. Africa, India, China, and her own oppressed toilers, with those of our once independent country, are made to pay tribute to her conscienceless usurers. In the countries too weak to cope with her, if the tribute fails for any reason, her powerful armies are employed to enforce the claims, and once set in motion they seldom stop until the lands of the miserable peoples are stolen and annexed to Britain's dominions, their rightful owners being left to die of disease and starvation.

And this is Christian England, which Totten thinks to be the "lost Israel," the favored of God, to become the New Jerusalem of the coming age! Truly God will say of such, "Thou thoughtest me altogether such a one as thyself." If vast possessions obtained by robbery are a sign of God's favor, then the less the world has to do with such a god the better; and the indictments brought against Jehovah by the agnostic and infidel are unanswerable. But the true God is not such a one; and in token of his displeasure he will soon "break in pieces the oppressor," and "let the oppressed go free."—*O. F. L.*

Beggarly Meanness of the Great Metropolis of the So Called Christian World.

"The most striking exhibit of destitution that London ever made was the annual supper to the waifs and strays, on one of the coldest nights of the year. Two thousand small, hungry, half clad boys and girls were fed. Many walked barefooted six miles on the icy pavements. Hundreds were turned away still hungry, there being only room and food enough for two thousand.

A community that yearly robs by usury, in one form or another, its own citizens and the outside world of many hundreds of millions of dollars, and that when it undertakes to feed, at one meal in the year, the poor, suffering, starving waifs that its cruel practices have made, can only muster liberality enough to feed two thousand, sending hundreds away cold and hungry, ought to go hang itself, and free the world from such a burning disgrace to the manhood of the age. Instead of sending missionaries to the outside barbarians like those of Chicago, which in all conscience have need enough for instruction in that line, it has pressing need of missionaries at home to teach it the very rudiments of love to the neighbor. The world has long since learned that it is far easier to tell other people what is right than to put in practice at home what one preaches. What the world wants and must have is a state of affairs in which there can be no poor little ragged, barefoot, starving waifs to be warmed and clothed and fed. Until such commonwealth appears, it is a blasphemy upon the name of Christ to call a people Christian. Said He who is the King of kings and Lord of lords: "Depart from me, ye cursed, into everlasting" (age-lasting) "fire, prepared for the Devil and his angels; for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not." To their question as to when they saw him in such circumstances of need, He said: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." It would take an age-long hell fire to burn the selfishness, cruelty, and sin out of such a modern Babylon as London, or even Chicago.—*O. F. L.*

You will find favor in God's sight only as your sight favors the path of righteousness.—*J. S. S.*

A New Political Party.

As to the matter of a new political party, so ably discussed in an article by James Vincent, Sen., our position as Koreshans is this: While we do not believe that any political party will ever materially benefit humanity, or restore the country to the happy condition in which our fathers left it, we have a profound sympathy for the toils and disappointments of the truly honest and patriotic men and women who are seeking to bring about reform. Only the advent of a new spirit in mankind, (similar to that which pervaded it nineteen centuries ago, upon the departure of Jesus to Holy Spirit,) which must come in the same way that that did, can ever elevate humanity, eliminate its selfishness, and render it pure enough to act in unison for the accomplishment of so great an enterprise.

While we have no faith in the results of any political movement, old or new, and, of course, cannot engage in any, we bid Godspeed to any honest effort to renovate politics, as the best the movers know and can do, realizing that any honest endeavor—however abortive in direct results—helps to beget desire for improvement, which is not without effect in bringing beneficent change, and so far forth we hail as beloved co-laborers in the most gigantic work of all the centuries, every honest worker in the cause that seeks to uplift and bless the world. We know from actual science that such Spirit will again be poured out, and that we are on the eve of that consummation so long and devoutly wished for. —*O. F. L.*

The Beginning of the End.

As an earnest of what is coming, the prime minister of the modern kingdom of Greece—which like the rest of the world is hopelessly mortgaged to English and other foreign Shylocks—has determined to pay the coupons now due at 50 cents on the dollar, in bank bills that are at a discount, and to pay succeeding coupons at the rate of 30 per cent in gold.

The child is already born that will live to see the time when men will marvel at the ignorance and the folly of a people who would allow themselves to be enslaved, generation after generation, by a lot of cunning money sharks.—*O. F. L.*

"Penny in the Slot" in Ancient Egypt.

Ancient Egypt (writes a correspondent) is "looking up" in every way. Some of its contrivances appear to have been quite up to date. Actually they already had, more than two thousand years ago, what we call "a penny in the slot" for the extraction of something useful, pleasant or otherwise desirable. Heron, the philosopher of Alexandria, describes an automatic machine, which he asserts to have been in use in the Egyptian temples for a long time past, even before his time. By throwing a piece of money in the slot the worshipers received some consecrated water through a valve. The statue, or stand, the two-armed lever, with its closing valve, and the other details of the machine are all correctly described. Truly, the sage was right when he declared that "there is nothing new under the sun."—*St. James Gazette.*

SHARP CUTS.

Half the ills we hoard within our hearts are ills because we hoard them.—*B. Cornwall.*

The man who preaches only for bread and butter never preaches the gospel of Jesus Christ.—*Ram's Horn.*

Hard times and acute financial distress are afflicting the whole world. That it is all the fault of the Democratic administration, the Republican papers are ready to prove. —*Cincinnatian.*

Had you forgotten the fact that our "war debt" bonds were not issued until 1865, after the war had been fought and paid for with greenbacks? If not, suppose you study up on that point a little.—*Chicago Express.*

It seems that it is the intention of some of the capitalistic corporations to throttle free speech in this country. It is a question if a majority of the people are not craven enough to submit to it. They have already submitted to worse than this.—*Western Laborer.*

The Washington *Post* says the chaplain of the house, when he offered prayer at the opening of the present session of Congress, "was unduly nervous as he stood in the presence of the Lord and of Congress at the same time." It was enough to make anybody nervous for the Lord to catch him in such company.—*The Graphic.*

The question is not whether the masses are better clothed, better fed, and better paid than they were fifty years ago; it is whether the masses are receiving justice at the hands of the government,—municipal, county, state, or national. The intelligent know what is due them and will be content with nothing less.—*Paterson Labor Standard.*

The editor of a labor paper in Minnesota recently called the bankers of his county thieves. They sued him for criminal libel. In his answer to them he quoted the Bible on usury, interest, etc. The idea of a person quoting the Bible in a court of justice was so preposterous that the poor fellow was immediately placed in charge of an examining board of physicians, who adjudged him insane.—*Mystic Herald.*

Swedenborg says that "a man may be in the light of heaven as to the understanding, but be in hell as to his will." That may account for the present great difference between the life and professions of the so called Christians of today. Their knowledge has so far outrun their desire to live uprightly, that the latter is not discoverable from the former, even with a million candle power search light.—*J. S. S.*

Statecraft.

The king of one country was angry with the king of another.

"Let the people fight it out," said they, and went home to read reports from the field.

When the war was over the conquered king owed many millions to the victorious one.

"Let the survivors pay it," said they, as they shook hands amicably; and neither blushed.—*J. D. Miller, in Kate Field's Washington.*

Love Much.

Love much. Earth has enough of bitter in it;
Cast sweets into its cup whene'er you can.
No heart so harsh, but love, at last, may win it;
Love is the grand primeval cause of man;
All hate is foreign to the first great plan.

Love much. Your heart will be led out to slaughter,
On altars built of envy and deceit.
Love on, love on! 'tis bread upon the water;
Aye, it shall be cast in loaves at your feet,
Unleavened manna, most divinely sweet.

Love much. Your faith will be dethroned and shaken;
Your trust betrayed by many a fair, false lure.
Remount your faith, and let new trusts awaken;
Though clouds obscure them, yet the stars are pure.
Love is a vital force and must endure.

Love much. There is no waste in freely giving;
More blessed is it even than to receive.
He who loves much, alone finds life worth living.
Love on, through doubt and darkness; and believe
There nothing is which Love may not achieve.

—*Ella Wheeler Wilcox.*

A Prophetic Utterance.

More than fifty years ago Carlyle wrote:—The republic west of us will have its trial period, its darkest of all hours. It is traveling the high road to that direful day. And this scourge will not come amid famine's horrid stride, nor will it come by ordinary punitive judgments. It will come as a hiatus in statecraft, a murderous bungle in policy. It will be when health is intact, crops abundant, and the munificent hand open. Then so called statesmen will cry "overproduction," the people will go to the ballot-box amid hunger and destitution but surrounded by the glitter of self-rule, and ratify by their ballots the monstrous falsehood, overproduction, uttered by mis-statesmen, and vindicate by the same ballot the infamous lie, overproduction, thrown upon the breeze by servile editors through a corrupt press. And this brings ruin upon his country, serfdom upon himself, and oppression upon his children.—*The Voice, Australia.*

Harmony is full of hope; inharmony is full of fear. Instinctively each senses the self-grown fruitage in store for him; hence the one hopes for the best, and the other fears the worst.—*The Universal Republic.*

Gen. James B. Weaver,

Twice the People's candidate for President, (1880 and 1892) is editor in chief of the FARMERS' TRIBUNE, published at Des Moines, Iowa. Price, $1.00 a year. The FARMERS' TRIBUNE was established in 1878, and stands today the leading Populist paper of America. It is ably edited throughout, always up to date, and thoroughly reliable. No better educator can be found. We will send sample copy and large premium list free on application. For a limited time the "Kansas Trouble" pamphlet, price 25 cents, will be sent free to every yearly subscriber.

CONTRIBUTED.

The views expressed under this head may or may not be in full accord with the tenets of Koreshanity. Articles containing over twelve hundred words are liable to be rejected.

A NEW PARTY.

The question of a new political party has been sprung, and as might be expected we already find it opposed by some and strenuously advocated by others. The press which opposes the proposed proposition is adopting the plan it so pointedly denounces in the old party press—that of suppressing opinions and reasons at variance with its own. Here is one of the many indications that the new, or so called reform party, is but very little, if any, in advance of the old parties. Its present leaders are, I fear, to be no more relied upon than the old party leaders. If you will observe closely, you will find it to be true that the present leaders of the People's Party are men who either have no acquaintance at all with the political history of reform movements, or if they have they certainly have not profited by what they know. And right here is to be found one reason why reform has progressed so slowly.

I think I hear some one say: "I am very sorry to learn that James Vincent, Sr. has fallen in with the foolish idea that a new political party is necessary." Is that an argument? Is there any reason in such regret? I have my reasons for favoring the proposition. No one need be influenced by them. My object in stating my reasons is, to aid those who are wavering, and assist them to arrive at a conclusion which shall be satisfactory to their own minds, whether they shall agree with me or not. When men undertake to reason from what they think should be instead of from what is, it will be but a short time before they will find they are in the mud. It is facts we want to reason from, not theories. Now, what are the facts? We find that the first strictly national political reform movement bears the date 1840, when the antislavery agitation culminated in a political organization represented by James G. Birney for President of the United States. The name of the party was the "Liberty" Party. Did it retain that name? For eight years it did, then in answer to the demands of the new recruits the name was changed to the "Free Soil" Party, represented by Hale and Julian for President and Vice-President. Passing over the Know-Nothing Party, we find that the next significant movement by the reform element was made under Horace Greely, with the name of "Liberal Republicans." Next came the Independent Party, popularly known as the "Independent Greenback Labor" Party. Every well-informed reformer knows that at every National Convention of the Reform Party, there have been heated discussions as to the name of the existing party, the reason being, partly, because the name did not fully represent the ideas of the large army of recruits, and partly—and for the very important reason—that the old name had become so closely identified with those who had degraded the party by the exhibition of their selfish instincts, and who acted as a menace to its prosperity, keeping out many valuable friends of reform who would not support a political party posing as

a reform party, but led by men every whit as selfish as the leaders of the old corrupt parties.

When I write of the formation of a new party, I do not wish to be understood so much in its literal sense, as in the sense of re-organizing under a new name, and for the same reason that necessitated the changes that have taken place in the names of the heretofore reform parties. The fact is, and it is no use being mealy-mouthed about the matter, a reform political party *ought not* to succeed to the supremacy until it can show that it is led by men from whose being the spirit of selfishness has been eliminated. That is my doctrine. Therefore, as the best means for casting out these demons of selfishness from the present reform movement, I most emphatically urge the organization of a new political party, or the re-organization of the old under a new name; a party led by new material which has developed less of the spirit of selfishness and more of the spirit of determination to come to the rescue of the suffering millions of our country, at all hazards of war at home, or in home combination with that old mother of harlots, England. It is time a reform party cast out all selfishness, all aspiration to place or power for any other purpose than a determined spirit of defense against laws and government which foster millionaire robbers, to create which, courts and administrations combine to break the spirit of the people by grinding them under monopolistic and corporate oppression. It is high time for a reform party to publish abroad throughout the land and throughout the world, that the intelligence of the United States will no longer be represented by millionaire thieves, whose fool wives dress their poodle dogs in collars blazing with diamonds; who make dinner parties for dogs, and who set a whole cabinet in search of a stray poodle, at the seat of government, while hundreds of thousands, yea, millions of unemployed men and women are starving! What I want to see, and what I am about to do my best to bring about, is a reform party led by statesmen of the kind designated by M. Labouchre of England. He says that "a statesman is a man who has given his mind to the study of how to furnish every man with the means to work and honestly earn or produce the necessaries of life." It is time that this country called men to administer its affairs who will attend to them, and not fool their time away hunting or fishing, or hob-nobbing with Wall St. and Lombard St. thieves. We want men to administer this government whose hearts and souls are in sympathy with the toilers and producers of wealth, not with those who steal and squander it in hunting, fishing, building hundred-thousand-dollar stables, fifteen million dollar dwellings, wining and dining over $150 plates, and making dog parties for long-haired poodles.

If a reform party can be organized with the high motive of making it possible for all under it to live—live well and honestly—and own their own homes, it matters not to me whether it be done by re-organizing the present political party, or by organizing a new party; but it needs to be done, and done without loss of time. And mark my words, when this work is undertaken in deep earnest, some—both men and women—now posing as reformers and who say, "what would the People's Party be but for me," I say, such reformers as these will leave the party and will be the strongest opposers of reform. It is this class of reformers a new organization is needed to slough off. Call the new party name what you please, so long as it tells, at its first sound, that it is anti-English, anti-snob, and anti-millionaire, and that it is determined to restore this government, by the people, to the people, for the people, and through them to set an example to the world to claim and enforce their own rights against an oppressing class.—*James Vincent, Sr., Tabor, Ia.*

The Fox Who Had Not Lost His Tail.

We are all familiar enough with the fox who had lost his tail; we recognize him repeatedly in the daily happenings of our lives; we are forewarned and forearmed as to him, and enter no trap of his commending. Vainly may he display to us the increased agility of his movements, lacking the old incumbrance; vainly hold forth on the inconvenience and discomfort of the trailing brush; we smile and murmur to ourselves, "He has none!"

Let a person who has lost a fortune descant to us on the virtue of poverty and invite us also to the descent; let another who had lost a family revel in freedom and independence, and urge the same on us; let a self-made man decry the value of education, and recommend us also to forego it—at each we smile, of each we note that the caudal glory has departed.

We all feel a little flush of pride in this useful wisdom. We are not to be lightly cajoled into change of action by these victims of circumstance. We know they are not disinterested, not reliable, not in any way to be trusted; for have they not in the eyes of all the world visibly lost this tail they wish us to lose also? No argument avails, no proof; the fact of their having lost the thing they recommend our doing without outweighs all else.

But it might be urged as an argumentative hypothesis, if nothing more, that they are right. Just for the sake of argument we may concede that the tail is heavy, is inconvenient, is ugly,—only we know better,—is a tax on our vitality, is an added danger in time of war, and a useless incumbrance always. These things are conceivable, and we, as fair minded and strictly logical foxes, open to all progress and improvement, would be perfectly willing to consider the case impartially and decide it on its merits, were it not for the palpable and damning fact that he who recommends the change has lost his tail. That alters it. That is, of course, the only reason he now can have for urging his reform. Being deprived himself, he wants to deprive us. This is so self-evident that we decline to consider the subject further. No matter if he *is* right in his ideas, the plight which he is in should close his mouth. He knows that under the circumstances no one can be expected to believe him, that he must injure the cause he is advancing, and therefore is in all common sense and decency bound to hold his tongue.

If he had not lost his tail—then indeed we fair minded and logical foxes would listen.

Would we indeed?

"Put case," as Browning says, that this earnest reformatory fox came to us fully tailed, surpassing us perhaps in the thick-haired luxuriance of his trailing brush, would we then

be ready to give impartial ear to his representations and judge fairly of the matter on its merits? Suppose he preaches more strongly than before, the ugliness and uselessness, the danger and expense, of these our tails, what should we answer? Ah! my fair minded and logical foxes, the very first thing you would say is this: "He had better take his off first! What! Listen to a fox who wants us to undergo a loss he has not undergone himself? Pay attention to his reasoning? Give weight to his words? Why, if what he believes had a feather's weight of value, a grain of truth, a hair's-breadth of practicability, surely he had tried it on himself! Leave off our tails for this person? Never! Let him remove his own!"

Let the person who has a fortune, descant to us on the virtues of poverty, let the person who has a family, prate of the freedom and independence of being without one, let the college graduate decry education,—at each we smile, of each we note that the caudal glory has *not* departed. Small chance of a hearing, be his case never so clear, never so reasonable, never so urgent, for the fox who has not lost his tail.

Now, verily, ye most highly fair minded and unquestionably logical foxes, to whom will ye listen? Granting that a tail *is* undesirable,—and truth is ever stranger than fiction,—he who discovers the fact and would fain persuade us of it to our good, must either have or have not a tail. In either case, away with him! We are so sure that he must be governed by his own personal experience, must be unable to judge of the state of tails-at-large, must perforce have no motive but the personal motive, and the personal experience is so clear in either case. Now what shall the tail-reformer do?

All this may seem an idle playing with light words and trifling truths, but it holds deeper meaning. This attitude of ours toward the fox who had lost his tail, and, equally, toward the fox who had not lost his tail, is one of the minor offences of life, unnoticed and uncondemned, yet which seems to retard the progress of the world very considerably. Some people there are always who see new truths earlier than others, and by virtue of their office try patiently to make clear to all the thing they see. But, alas! they must needs belong to one of the only possible alternatives; they must have or have not the thing they think is wrong, and, either way, we refuse attention. Suppose a teacher sees new, nobler, swifter ways of strengthening the young mind. She must either use or not use them. If she does, her urgency is attributed to self-interest; if she does not, her effort is therefore discredited at first-hand. Suppose some woman sees more clearly than another the swiftly-rising tide of domestic improvement,—the pressure that rests upon us all, whether we like it or not, pointing toward the unburdening of our homes of their primitive industries, and the placing of those industries on a broader, permanent, civilized basis. This woman begins to recommend the coming change to her neighbors. They look instantly to see if she herself has lost her tail, and she has. Away with her if she has not—away with her!

This is a most paralyzing attitude of the popular mind; paralyzing to the activity of the most useful class on earth, the advance-guard of progress, the pioneers of the civilization that counts most—that of thought. It is time that among our religious duties, our social duties, our domestic duties, our business duties, and the rest, there began to creep slowly into consciousness a sense of human duties, of the duties of each to all, merely as members of the race. Among them should rank high this duty of fair mindedness. Not only for our own sakes, which matters little, but for the sake of the gain to all, we should train ourselves to consider fairly whatever proposition is laid before us, unbiased by the tailed or untailed condition of the promoter.—*Charlotte Perkins Stetson, in Kate Field's Washington.*

THE LATEST SPOKEN.

Spirit and Matter.—Spirit and matter have been presented to us in rudest contrast—the one all noble, the other all vile. But is this correct? Does it represent what our mightiest spiritual teacher would call the eternal fact of the universe? Suppose we had been impregnated with the notion of the poet Goethe instead of the notion of the poet Young, and had looked upon matter not as brute matter, but as the living garment of God! Would not our attitude to religion be different? In many profoundly thoughtful minds such a revolution has already taken place. They degrade neither of the mysterious duality, but they exalt one of them from its abasement, and repeal the divorce between them.—*Prof. Tyndall.*

A Product of Modern Civilization.—Street begging in this city has about reached the limit of toleration even for patient men. That it is unlawful everybody knows, yet the law seems to be a dead letter. Mail Street and the post-office corridors have always been favorite haunts for the beggars, because there they run little risk of being interfered with, but now they have become so bold that they infest the busy cross town thoroughfares, such as Fourteenth Street, Twenty-third Street, and One hundred and Twenty-fifth Street, and at night they swarm around those places where people gather in search of amusement. The army of real and alleged cripples, of blind men and women who haunt the shopping districts during the day, is in itself a nuisance and an offence to the ladies who are shopping, but the horde of men and boys who spread themselves over the city at night are infinitely worse, because of the insolence and often threats with which they ask alms.—*New York Sun.*

The War Is On!—The thousands of selfish interests that have been fastening onto our body politic for many years, are forming in solid phalanx for the fight. On one hand are the people whose very vitals have been sucked dry in order that the privileged might revel in luxury. On the other side stand the privileged classes, who will fight for their privileges until the last one has gone down. It will be a great and perhaps awful contest, for be it known that the privileged classes believe in the enforcement of law only so long as those laws are framed to suit them. It will be a great fight on the right of men to get full value for their money. We of the producing class work for low wages and pay high prices for the necessaries of life. The privileged classes, through the assistance of Government, get high prices for the things that have been made at low wages. Thus, all

the milk in the cocoanut flows to them, while we get the husks. It will be a great fight. In the end the common people will win, and the trusts and other iniquitous designs to rob the laborers of the fruits of their toil will go to the wall. *But it will be a great fight!—National Economist.*

Toward the Reign of Terror.—In Cleveland this week a large crowd, among them a hundred women, gathered at the city hall and demanded work, threatening to tear down the building if refused. They were dispersed by the police, unfed.

In Pittsburg a mob wrecked the doors and railings of the City Hall, demanding work.

Chicago and New York have each more than 100,000 men out of work. They are not likely to starve in peace and quiet. The Boston *Daily Traveler*, December 30, says: "Many citizens are asking themselves today the question, 'Whither are we drifting?'" The cause was the threatening speeches made the night before at a meeting of unemployed workmen in Caledonian Hall.—*Cincinnatian.*

A Crisis Upon Us.—In New York City the chief of police acknowledges that a serious crisis is at hand. The daily papers have lied about the situation until it has grown too appalling for lies to cover up. One hundred and fifty thousand men are out of work and their families are on the brink of starvation. In Chicago, Philadelphia, Boston, and other cities, a like state of affairs exists. Charity is practically helpless.

Our merchants and manufacturers ought to look deeper than the daily papers dare to do, with their silly gabble about this or that political party, or the tariff or the silver question. These are all mock fights.

The truth is our whole competitive industrial system is giving way to a new order. Special privileges have fastened like leeches on the body of production and sucked dry its blood. To continue is impossible. The world's "debts," one hundred and fifty billions of dollars, will not and cannot be paid. With the contraction in the volume of money, both wages and prices have fallen. That has ruined the farmer and the merchant and the manufacturer. They struggle blindly but it is against the inevitable.

Let the old system go. The new one will be better. The birth throes of hunger, and financial panics and business crashes are necessary only because men resist the progress of the new order of human brotherhood, of co-operation, instead of competition.—*Cincinnatian.*

Selfishness.—Every one has heard of that Australian weapon, the boomerang, whose peculiarity of taking effect on an object situated in an entirely different direction from that in which it is sent, sometimes results, if unskillfully handled, in recoiling on the sender himself.

Selfishness is a boomerang that is invariably unskillfully thrown, since it always recoils on the one from whom it emanates; for selfishness, which seeks to deprive others in order that it may itself possess, results, without exception, in robbing itself. Of what? Well, perhaps not always of material things; of these, many times, it succeeds in possessing itself: but a habit once formed of desiring and expecting all the gifts of the world of matter, runs out as well into the realm of mind and morals,—an ethereal region where the grasp of a hand of flesh and blood is unavailing to secure the blessing.

Humanity is too ready to believe that what has been should be henceforth and forevermore, and that because the so called gifts of fortune have been granted it, not only should they continue, but intellectual attainments, peace of mind, respect of the world, and love of individuals, should necessarily follow, and for the mere asking; and when these guerdons are witheld, too ready again to spend precious time, time that might be used in making advances toward the kingdom of the spirit, in bemoaning the dearth in their lives,—an attitude which unfits the one assuming it for any progression, as completely as a paralytic stroke seizing a traveler incapacitates him for his onward journey.—*Unity, Chicago.*

Thomas A. Edison on Gold and Silver Coinage.—"The hankering after gold and silver is largely traditional. People allow themselves to be governed by old ideas on the subject of coinage, ideas formulated at a time when national credits did not exist and currency would only be taken at its intrinsic value. What we need is a new standard of value. I think the best dollar could be made of compressed wheat. You take a bushel of wheat and squeeze the water out of it, then compress it into a hard cake the size of a dollar, and stamp a government mark upon it. That would represent actual value and labor performed, and then you eat your dollar, for when you wanted to use wheat all that would be necessary would be to put your money to soak.

"We should then have a bushel of wheat as a permanent unit of value, which all farmers would appreciate, and the currency of the country would represent the actual worth and labor performed. Both gold and silver could then be dispensed with and the present bimetallic problem solved. Our currency, moreover, would be as good as gold or silver in foreign exchanges, for our wheat goes to all countries of the world.

"In all this talk about a metal for coinage," continued Mr. Edison, "I am suprised that no one suggested iron. Iron is the most precious metal. Gold is of no use, or silver either. Mankind has no use for either gold or silver, but iron could not be dispensed with. If people would only give up this foolish, traditional, hereditary hankering for gold and silver, those metals would not be worth the price of old lead, and would be kicked aside by civilization. The human race, on the other hand, cannot dispense with iron. Iron must be produced to keep pace with the consumption, or its price will steadily rise. The demand for iron is steady and will never cease. Therefore, why not issue Treasury certificates on iron? This is the greatest iron producing country in the world, and our output amounts annually to more than the output on both gold and silver. Instead of loading up the Treasury with these useless metals, and as the people would want bills of a large denomination to accompany the wheat dollar, why not buy iron or steel instead and issue Treasury certificates upon it?"—*Labor Advocate.*

Why Have Gold and Silver as Money?—Gold and silver are in limited quantities. Their increase cannot be ordered at will. That which is already in the marts of the world is well known by those who speculate in them. The amount in each country is tabulated and reported daily. Even the special location, in what cities they are more or less abundant, is well known. Being a basis for the issuance of currency, they are given an unwarrantable prominence or importance. Being a basis, if they can be disturbed the whole money fabric is shaken. There is no way at present provided for protecting them from the grasp of the money speculator. Hence the periodic crises which blast the prosperity of the country at large. It is well known that the money monopolist is most prosperous when the masses are losing their wealth. They depress securities and buy them, and then when ready they let out the basis (?) which they had cornered; gradually confidence returns and these securities which the money plutocrats bought at half price are enhanced to their face value or above par. In turn, they unload and double their fortunes. Is this not robbery of the very worst character? We think it is. If we had a currency which was based on the solvency of the government, and which could expand or contract according to the demands of trade, the finances of the country would be beyond the reach of the money robbers. If it was known that the government could issue money at will, it would prevent any trial at cornering it. It would then be the people's money, good only as a medium of exchange. These crises would become a thing of the past, and would flourish in a freer and more healthy manner. Until this is done, in our opinion there can be no reliable promise for continuous prosperity. The fiction that gold and silver are necessary must be removed from the minds of the people. It is a fiction that makes possible the industrial slavery of the great majority of mankind.—*Progressive Age.*

Some Lessons of the Hour.—In the new and distressing situation in regard to the unemployed, some of the most energetic and practical measures for its amelioration have been proposed and are being carried out by women. These efforts are worthy of all praise because of their direct results; but even more valuable will be the indirect results if thereby women shall come to see how far their own selfish demands are responsible for the evils under which they discover that working women and girls are suffering. If in their attempt to better the relations between the employer and the employed in dry goods establishments, they shall come to realize that it is for their convenience that this business is carried on, that they are in fact co-employers and can do the larger part in securing just and humane conditions for labor, then the gain for all parties will be indeed great.

Let them consider first what should be their attitude toward the "bargains," so alluring at the present moment. If goods are really "cheap," that is, if they are sold below what ought to be the cost of their manufacture, they are either not worth buying or some one has been cheated in the making or selling of them. The seekers after bargains need to realize that they are helping to keep down the wages of the employees in shops, and the wages of the men and women who make cheap goods. The buyers of ready-made clothing, in particular, need to reflect how little difference there is between their own act and the buying of stolen goods, since one necessary element of the cheapness of this class of goods is that a part of the working time of helpless women practically has been stolen. To spend one half of the day in "friendly visitation," or in finding work for the idle, will not neutralize the harm done in the other half, by passing from one bargain counter to another and thereby encouraging the continuance of this feature of the dry goods trade.

Shopping after 5 o'clock is another thing which every woman with the good of others at heart should forswear resolutely. Although it may be greatly to her own convenience to choose that hour, let her reflect that by so doing she helps to establish the custom of long working hours for the shop-girl. For the same reasons let her abstain from shopping Saturday afternoon, in order to favor the universal adoption of Saturday afternoon as a half-holiday.

Still another profitable reflection for women purchasers would be to consider how far greater consideration of behavior on their own parts would lighten the burdens of the overburdened shop people. The young person behind the counter has her trying ways, no doubt, and in the past we have heard chiefly that side of the question; but has the conduct on the other side always been marked by kindness and consideration? In these new conditions of contact between the purchasing community and the selling community, we may hope that a more humane spirit will develop, and a sense of sisterhood supplant the old attitude of almost antagonism. When a woman listens to the stories she may hear now any day—stories of girls who were supporting whole families on their meager salaries of $4 and $5 a week, and who now have lost even that; of women who are on the verge of insanity from underfeeding and anxiety; of mothers who beg to be allowed to forego their midday lunch, costing ten cents, in order to take that sum home to their families—she is not likely hereafter to be too hard on a class showing such splendid capacity for self-denial and devotion to others.

It is said frequently, and it cannot be repeated too often, that it is not money—money to be expended in charity—that is the greatest need of the present hour of emergency. This is a cheering thought, for every one wishes to do one's part, yet not every one can command money aside from one's own necessities; nor can every one spare the leisure for friendly visiting or serving on committees of ways and means. But nearly every one, by looking at the matter closely enough, will discover that he or she has *some* relation to this great problem. Thus out of all this sorrow and suffering and privation a great good will result if happier conditions shall come to prevail in consequence, and warmer and better relations be established because of this closer contact between persons from different walks in life, and representing different classes in the community.—*Chicago Tribune.*

NOTICE.

We kindly request our subscribers to examine the wrappers of their Swords this week, to see if their subscriptions have expired. Those who are interested in our system but are unable to pay for the Sword, will please notify us to that effect.

Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve., at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.